In Shibam, masons earn a dollar a day, and their assistants from half to five-eighths of a dollar. Carpenters also receive a dollar a day. 465

Mr. Heald writes:—

"The general diet in the hill villages consisted of rice (when procurable), dates, and millet bread, and the dried fish carried up from Mukalla on camels; vegetables were very scarce. During the war, when supplies were cut off from Aden and India, the people suffered very much from the lack of grain, as the country could not supply their normal requirements. 262

"Coffee was unknown in the hills and its place was taken by the gingerly and carraway seed; tobacco was not so much used by the Beduins as by the Mukalla people, who smoked it in home-made hookahs, but all chewed ground-up tobacco leaves mixed with carbonate of soda and even the ashes from the fire; no doubt a call from nature to supply the lack of lime in their rice diet, as the Betel nut chewing in Ceylon. . . . 272 276

"Where labour was employed—which was extremely rare—the hire was generally paid by kind; town labour was usually one rupee per diem, and I heard that by piece-work in the stone cutting a man earned up to two rupees a day; our camp labourer received ten rupees a month and food." 465

Women in the Hadhramaut.

Well-to-do women live in complete seclusion, never going outside unless heavily veiled. They spend their days in the harem, where they superintend the servants in haphazard fashion, sew their clothes, or drink tea and gossip with their friends. Up to 10 years of age the girls are free to come and go as they please, but then they take to the veil, and usually are married when they are about 13 or 14. The chief amusements of the harem are weddings, visits to the fairs held in honour of some saint, or occasional excursions either by car or on foot to a neighbour's house. Like the rest of the women in the Hadhramaut the rich are nearly all illiterate and have but the vaguest idea of the world outside, though an interest in what is going on beyond their walls is not lacking. But, as one would expect, clothes and jewelry are among their principal distractions. 562 [258] [582] [20]

There are a certain number of women, Malay and Chinese, from Java and Singapore in the country, who apparently live an existence of utter boredom; thanks to them, foreign fashions in dress are popular, but only among the wealthy families. Although a few women from abroad have come into the Hadhramaut, it is very rare to hear of a Hadhrami woman leaving her country, though there are some to be found in Aden, and they occasionally make the journey to Mecca. 562 177 167

The tribeswomen lead a very much harder life than their sisters in the towns, and are of greater economic importance to their country. From an early age they are sent out to guard the flocks, 462

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2

to advise him in his rule so as to establish confidence in him as a ruler, to help in agriculture, medical work, and schools. The work done so far has been of an experimental nature, but a measure of success has been achieved in the Beihan and Ahwar areas, and work in other areas, such as Shaibi country, has been started. I have not been in close touch with the work, but I believe the experiment is distinctly promising. If there is a weakness about it, it may be that there is not sufficient promise of continuity—that is to say, it may be it is too dependent on one man, the chief. The areas are small, there is no government establishment. If you have an establishment one man may fail and you can put another in, but the thing continues. If you have only one man, and he dies, there is no guarantee that his successor will be like him. Even if a political officer is permanently in the country he is dependent on there being a co-operative chief, unless he is to run the country himself.

The W.A.P. is almost entirely tribal, as I have said; there is therefore little culture. Indigenous schools are rare and there are none beyond the Quran school stage. Illiteracy is very general. But there is little doubt that schools, if provided, will be quickly filled. The main question is what will the newly educated do in their own countries? Certainly there is room for educated chiefs and for the comparatively few who are, or will be, required to help them in governing or providing social services. But the opportunities there will only absorb a few and there are no mercantile communities worth mentioning. There may be scope for some technical training and even agricultural training, but it is not easy to see how the tribesman already expert at the cultivation of oases, terrace cultivation in the comparatively few parts where agriculture is possible, is going to be given an education which will greatly assist him. There are few areas where over-education could cause more trouble with discontented literates than the protectorate. So that a question that to my mind still requires much thought is—what sort of education can be given which will help the advancement of the country and not upset it? And I don't think that a satisfactory answer is yet forthcoming as to what can be the future of the W.A.P. Until it is answered it is difficult to decide on the lines education should follow, for there is nothing old to build on.

The Eastern Aden Protectorate

So much for the W.A.P. The Eastern Aden Protectorate provides a great contrast. Perhaps it may be helpful to catalogue the contrasts briefly. In the first place, the area of the E.A.P. is between 70,000 and 80,000 squares miles, while that of the W.A.P. is between 30,000 and 40,000. The estimated population of both is about 300,000, so that the E.A.P. is much more sparsely inhabited. But the bulk of the population lives on the coast and in the Wadis Du'an and Hadhramaut 100 to 150 miles inland. So that there are vast areas which are practically uninhabited. Therefore there are bigger distances to cover between communities. In the second place, as I have already said, the total acreage of cultivable land is very much less than the W.A.P., and the people who own it are much less agriculturally minded than the farmer-owners of the W.A.P. It is an essentially desert country, with the Rub'al Khali just

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2

Government and beduin. Many beduin tribes who were inveterate foes of the Qu'aitis have now declared permanent peace with the Government and said they are "sons of government." The State Government has now a beduin affairs department staffed entirely by local tribesmen, and there is a system of tribal courts. There are many tribesmen in Government service, and the greater number of the soldiers and police are now tribesmen and beduin. In the old days, Hadhrami tribesmen were hardly ever employed in Government and there were very few in the forces. The only effective soldiers were Yafa'is, irregular mercenaries and slaves. Even the Government slaves have now disappeared. There is an African company in the regular army which consists of ex-slaves and Somalis and is employed on guarding an R.A.F. station, and others are employed as Government servants on the same footing as Arabs; the old slaves have been pensioned. All soldiers and police are taught to read and write, and by passing examinations in the military school can and do secure promotion. Enlistment is popular now because of the amenities provided and because a soldier can definitely expect to be more fitted for civil life when he leaves the forces. The status of a military life is very definitely advanced.

Another thing that attracts attention is the development in education. The coastal elementary schools have 1,700 boys in them instead of 300, and the education department is rapidly extending over the interior. There is an intermediate boarding school for 80 boys which opened last year. There is a boarding school attached to the Hadhrami Beduin Legion with 100 beduin boys in it, and another with 24 beduin girls. There are several town girls' schools, the biggest and best being in Mukalla with 150 girls, who learn not only to read and write, but to sew, embroider, wash, and cook. A most interesting experiment has lately been started with a whole village organized as a school, where 300 boys and girls of the serf class—a class which works hard but does very little thinking for itself—are being trained to run their own village and to learn various industries and crafts. Teachers of the Mukalla Government and other volunteers are also teaching adults of the serf class to read and write the language they speak and trying to induce in them some public health consciousness.

On the medical side a hospital is being built in Mukalla, and the sanitary state of the town—which may shortly have a municipality—has been greatly improved.

Of old, Government[1] was mainly carried on by a handful of officials with a Sultan generally in India, but the present Sultan has spent most of his reign in his state and has a state council of officials and unofficials to help him. The executive work of Government is in charge of a state secretary and twenty organized departments.

In the Kathiri State progress has not been nearly so spectacular. The revenue is much smaller and the Wadi Hadhramaut is so divided by the jealousies of Sultans and tribesmen, and handicapped by the unwillingness or inability of the bulk of the seiyids to get together and co-operate, that the Government is not nearly so alive. There is, however, a state secretary at Seiyun and a good deal of the work of a government has been organized.

[1] [Qu'aiti State -- Analyst]

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2
Aden MM1
Yemen ML1

Conclusion

If Aden were to exert itself to become the cultural capital of the area of which it is the centre, it could attract all that is best in that area to it, and they could take back the best that British culture could offer them. For in Aden, if anywhere, is the chance for Arab culture and British culture to mix on equal terms and to produce something worth while.

I think it is apparent from what we have seen of South-West Arabia that British culture and Western education alone are not going to make a strong appeal to the principal elements in the country, and in many ways it would be dangerous to give too much of it undiluted. It is by no means clear how many people with a Western education the W.A.P. is going to be able to absorb, and discontented educated people unsuitably employed can very well create trouble and discontent by no means divine. The Yemen is afraid of too much Western education and a Zeidi Government will do all it can to discourage it.

Taking the country as a whole, there are first of all the very fertile highlands of the Yemen, where almost any temperate crop could be grown; lower down are the mountains of the 4,000- to 6,000-foot level, mostly barren but with good cultivable areas; and then there is the huge area of desert mountain and coastal plain with only occasional oases. The Yemeni highlands are the preserve of the Zeidis, a most exclusive people. The rest of the country is mostly populated by settled and nomadic tribesmen of Shafi'i persuasion, with here and there in the Yemen and the Hadhramaut large towns with an urban population and commercial or cultural interests. About a fifth of the population of the Hadhramaut are seiyids. The whole of this area, whether independent Yemen or protected chiefdoms, is independent minded and places Islamic culture far above any other, and we for our part have no desire to threaten its independence or its culture.

The academies of the Yemen and Hadhramaut are poorly endowed, but they are always full with students, who live on a starvation diet in order to get their education. As another pointer to the demand for Arab culture, look at the three bookshops of Aden. In them it is possible to buy most of the great Arab classics of the Abbasid period and Arab Spain. All the shopkeepers tell me they find their best buyers among up-country visitors; the young men of Aden buy, when they buy anything, modern books and translations of novels from the Cairo presses.

If we provided Western education only, it would in the end attract people to it, but the risks of doing this are considerable. Has Western education been an unqualified success elsewhere in the East? There is no space to discuss this much-discussed question here, but I think on the whole it is safe to say that there are a good many who would agree that there are aspects of what we have done which are open to criticism and that the results of it all have not on the whole been too happy.

Considering, therefore, what was achieved by the culture centres of old, such as Cairo, Baghdad, and Damascus, and that the south has never had a cultural centre to compare with them, and considering that there is much we can offer of our own culture which need not be destructive of Arab

As with the Arab Legion, the primary functions of the Hadhrami Bedouin Legion are to assist in the keeping of law and order and the propagation of the ideas and policy of Government by peaceful means whenever its members come in contact with the tribes and Bedouin in the interior. For these reasons its man-power is drawn from far and wide, but because of the prevailing illiteracy of the Bedouin population the senior officers are provided on secondment from the Arab Legion, and considerable help and supervision is given by a British Army officer, who is attached to the staff of the British Resident Adviser (the senior British civil officer at Mukalla) as Military Assistant. In its nine years of existence the H.B.L. has amply fulfilled expectations, and by the end of this year its numbers should reach 9 officers and 330 other ranks, while the whole cost will not exceed £29,000.

Competition to be enlisted is keen, and the authorities can hand-pick their recruits, preferring those whose families have a certain standing in their tribes, thereby giving the future soldier a measure of authority to speak in and for his tribe. The clearest method of describing the day-to-day life of the Legion is to trace the course of the new recruit from time of entry to date of discharge. The individual who presents himself at the headquarters in Mukalla for enlistment will be somewhat uncouth in appearance, rather short in stature, and spare in build. Experts in the local physiognomy and dress may be able to tell from which tribe he comes, as there are small but traceable differences between each. His dress will consist of a loincloth or short *futa*, black or dark blue, into which is thrust a *jambiyah*, a short knife in a curved scabbard. His hair will be long, kept in place with a twist of cloth, and both hair and short beard will be plentifully oiled; his body may be covered with indigo. Many of the Bedouin are good-looking in a small-featured, feminine way, which is emphasized by their bobbed-length hair. Some have tribal scars on their faces, and most wear amulets round their necks and bracelets above their elbows, both made from silver and set with cornelian. He is unlikely to bring his rifle with him, although he may well own one, probably of the antiquated French make and possibly dating as far back as 1870.

When transformed into a private in the H.B.L. he will retain his long hair and silver ornaments, but will be quite different otherwise. Over shorts he wears a khaki *qamis*, a calf-length one-piece garment with a shirt top. Round his waist is a leather ammunition belt, under which he wears, on ceremonial occasions, a broad red webbing sash with long ends. On his head is a khaki *kafiyah* with black head-rope, or *'iqāl*, and the silver badge of the H.B.L. in front. A *kafiyah* is seldom worn in the Hadhramaut, and the soldier off duty is prone to twist and wind it turban-wise round his head.

On being accepted the recruit swears to be loyal and faithful to H.M. King George, his heirs and successors, and to obey the orders of all officers set over him. He also agrees to abide by H.B.L. standing orders, the Army Act of his force, but does not sign on for any specified period and is free to leave at three months' notice. Now comes the barrack square, weapon training, guard procedure, and drill. At the end of the first month he receives 22 rupees (33s.), the pay of a private soldier. This,

taking into consideration rations and clothing, is good money in the Hadhramaut, and is sufficient for a soldier's tobacco and personal needs and to maintain a wife and family. Unlike his British counterpart, he does not have to undergo a rigid medical examination, nor is he likely to suffer from the dentist, but if he should fall ill he is treated by the unit medical orderly or a civilian doctor, and provision is made for his admittance to the civil hospital in Mukalla if need arises.

At the end of recruit training a soldier will be sent to one of the posts in the interior, and here the discipline and character-training already undergone will be continued. Some of these posts are sited where desert tracks cross, others near disputed wells or in areas where the tribes have proved recalcitrant. Sometimes local houses are requisitioned, and as Hadhrami architecture derives from the need for security these high, small-based, mud-brick houses are not unlike forts in themselves. In other localities proper small-scale forts have been built, square in shape and enclosing a well in the courtyard, resembling the smaller Palestine police posts or Arab Legion forts. Usually built with towers at two diagonally opposite corners, they have an imposing entrance gate, storerooms and sleeping quarters below, and above two rooms and a balcony encircling the fort. In commanding position, they would fill admirably the requirements of a producer of the *Beau Geste* type of film. From their posts the H.B.L. patrol on foot, perform guard duties, and if necessary provide escorts. Life in an outpost may appear dull, but reliefs are regular, and in his spare time a soldier is wise to learn to read and write, as without these accomplishments he is debarred from promotion above the rank of corporal. Any day a row of four or five soldiers may be observed at the unusual task of laborious reading or writing under the guidance of an officer or N.C.O.

Generally the presence of soldiers in an area has a deterrent effect on any potential law-breakers or tribal raiders, and by mixing with the local Bedouin, and by reason of being themselves Bedouin, they do much to assist Government by explanation and advice. When trouble does occur, minor operations may have to be undertaken to deal with the offenders. During these infrequent periods the soldier receives his best training, and the prospect of more active duty always appeals to him. Although a natural fighter in his own type of warfare and country, the Bedouin is no match for his brother in the H.B.L., who has the advantage of superior leadership, better weapons, and a plentiful supply of ammunition. The expenditure of rounds, which do not have to be accounted for individually, is one of the soldier's greatest joys and entertainments. It may be wondered, if, on occasion, men enlisted from tribes which are hostile to each other carry this enmity with them into the force. Such is not the case, and once in the army they seem to lose their civilian opinions and prejudices and to forget past feuds. However, care is taken that soldiers of a tribe against which force is used are not employed on that task.

Militarily speaking, the Hadhrami Bedouin soldier is quick at drill, and, as practically all of them are born with a rifle in their hands, weapon training, even with light machine-guns, comes easily to them. They are not, however, such good shots as might be expected and have a universal

Tendency to fire high.

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

out to meet you. Many people prefer to walk down the *'aqaba*, and in any case the drivers stop at the top to tie up the brakes. I have only walked down once, and that was on the morning of the New Year. I sat for a short time at the top and it really was a most beautiful sight watching the day break over the minarets and white houses of Tarim.

"Tarim and thou desirest no more" is a local saying, and in truth I know of no happier places to live in than Tarim and Seiyun. I shall never forget our first impressions of Tarim nor I think does anybody else forget his, but the charm of these places grows with knowledge and they have a hospitable and cultured society. There is little literary learning in Mukalla or Shihr: Mukalla can be difficult to live in, but Shihr is always friendly and welcoming. Seiyun and Tarim are not only that, but can talk of affairs, of history, and of philosophy. The whole country is full of poets, and not only quotes the old poets but records constantly current history in *qasidas*, and that is how much of it survives. At a Shabwani dance the poets assemble and in turn compose extempore couplets, which are repeated by the choir leaders and taken up by a hundred throats.

Tarim and its rich suburb of 'Aidid, where there are several beautiful Riviera villas, are of course under Kathiri rule, but they and the small village of Al Ghuraf are in Tamimi country. One interesting fact about Tarim that I have learnt recently is that it contains a state within its walls. This enclosure, which contains a few houses inhabited by the Seiyids of Al Haddad, is ruled by their *mansab* under some ancient right. His subjects are completely under his jurisdiction, and even if they commit offences in the city of Tarim are not tried by the Sultan but handed over to him. The intelligentsia of Tarim call him the *Baba* (the Pope) and his state the *Fatihana*. Tarim and Seiyun both have old religious academies (*Rubats*) to which students come from considerable distances in the west of the Protectorate and from the Yemen. I remember when I first passed the Tarim Rubat a long time ago there was a rush to exclude the contaminating influence, and all the doors and window shutters were hastily banged. Life gets more pleasant when crowds of children and adult hangers on cease to follow you shouting *Nasrani* (Christian). When I returned to Mukalla from the interior in March 1937 one small boy did shout Nasrani, but was immediately corrected by a friend who said "*That's* not a Nasrani, that's Ingrams."

The Tamimis, who stretch several miles on the way to Seiyun, and down the Wadi Maseila to below Qasm, the Tamimi capital, are a Qu'aiti tribe, so that Tarim and Al Ghuraf form islands in their territory. There are no Badu sections to the Tamimis, and they all live in the wadi and emigrate largely to East Africa and the East Indies. They are however an astonishingly disunited tribe whose sections were constantly warring against each other, mostly over land questions. In this way they are a great contrast to their neighbours, the Manahil, who belong to the same Confederation, the Beni Dhanna. The Manahil are all Badus but are completely united in following their young chief 'Aidha bin Tannaf, a very fine lad of about twenty-five. I thought at first that the Manahil were not going to join in the truce, but after holding back for a little while they came and signed, and have never caused the slightest trouble, though 'Aidha had considerable difficulty in restraining

19: Serjeant U-4 (no date 1949 MM2 Hadhramaut MM2

342 In Tarīm many houses belonging to the wealthy saiyids seem
552 to have a name chosen by the owner, and Saiyid 'Umar b. Šaiḫ
174 Āl Kāf, our neighbour in Tarīm, called his house al-'Iššah, or 'the
212 nest', but others seem to be called after the name of the locality, or as the Ḥaḍramī says, after the name of the well, such as the house Ḥamṭūṭ, our neighbour to the east. Houses in Tarīm often have chronograms over the door, generally some pious phrase, worked in the plaster and painted. In Šibām the Maṣna'ah or fort has inscriptions, including dates, in the woodwork. I am convinced that herein lies the explanation of why so very few pre-Islamic and early Islamic inscriptions have been found in Ḥaḍramawt. On dams, on buildings, even in the mosques, the inscriptions which today record the foundation, or repairs effected to a construction, are all drawn in the plaster. The only two Kufic inscriptions I saw in Ḥaḍramawt were on the grave-stones at Ḳabr Nabī Allāh Hūd, and the strange shrine of Mawlā Maṭar. Pre-Islamic stone inscriptions will of course be discovered when excavation is made in the mud mounds which represent the ancient towns and villages of the country.

782 The sacrificial rites described here are probably general to South-
342 West Arabia. (In the Ṣubaiḥī village of Am-Fadjarah, west of Aden I came across very similar practices. A ewe (ġanamah) was slaughtered at the foundation (sās). In the space under the stairs called ḳuṭb, when it was made, another was slaughtered, and on completion of the building a third ewe, called the iklīl or 'crown', was also immolated. As the occupier of the house in question I was asked to defray the cost of these. This is some hundreds of miles from Ḥaḍramawt.) Comparisons with ritual in the ancient world may be made by scholars.

463 According to my early notes in Tarīm, every craft seems to
342 have different categories of workmen, perhaps graded, but I did not explore this possibility. A fully trained craftsman is called a mu'allim, and if you want to have a house built, you go to the mu'allim. Tarīm once had fifty to sixty mu'allims, but now (1947) there are probably only about thirty. Other categories are, the musawwis who builds the dry stone foundation of your house, and the bānī who builds with the clay bricks (madar) and clay (ṭīn). A bānī in Ḥaḍramawt is also a potter (syn. in Yemen, maddār). I heard of an architect in Tarīm who bore the name 'Umar Ya'mur

24:Meulen and Wissmann T-S (1931)1932 ' 2 Hadhramaut MM2

fine young men, who represent their father in the duties of host most admirably. The el-ᶜAṭṭās family has a big well-kept guest-house for relations passing through el-Meshhed. The roof-storey has been recently whitewashed, the mud staircases and passages, the bathroom, lavatories and everything are clean. It is a luxury for us to be able to have a bath and to put up our camp-beds on the clean, white roof-terrace, high up above the dirty smells, which pervade every Arab town. What a difference from the stable-roof at Ṣīf!

On Tuesday, May 19th, we begin a detailed examination of the inscriptions at el-Meshhed and of the ruins of Ghēbūn, which are near by, to the south and south-west. We were shown stones with Sabaean inscriptions, built into houses, saints' graves, mosques, *siqāyas* and into the large, very deep village well. The material is not favourable; the limestone which is used is taken from the neighbouring mountains and is brittle, and, consequently, there remain only fragments of most of the inscriptions. A longer and more minute research than we could undertake would most certainly bring a great deal more to light. Ten minutes' walk out of el-Meshhed to the south-west lies the group of ruins of Ghēbūn. They are ascribed by the inhabitants to the fabulous people of the ᶜĀdites and are probably on the site of a Ḥimyaritic city. One sees hillocks as much as thirty feet in height, and on their tops the remains of walls built up of great, hewn blocks of stone, which have been bound with a sort of cement. On one of the first hills we see the remains of four stone foundations with square impressions, probably the bases of pillars. Towards the slopes we find many fragments of stone with characters inscribed on them. On the next hillock there is an old well, thirty feet in diameter and quite sixty feet deep. The upper part of its wall consists of a layer of piled-up stone, while the lower part is of mud. The well is partly filled with rubbish and was probably much deeper originally than it is now. The subsoil water-level here is quite 180 feet below the surface of the earth. Many fragments of simple pottery lie

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

172 amongst the broken stones of the ruins, also little bits of
●212 rough, dark glass.

A quarter of an hour's walk distant there is another group of ruins that they call here "the Graves of the Kings". All those who are following us out of curiosity drop behind, when we go on through the suffocating heat between sand- and loam hills on the way to the Graves of the Kings, which lie in a great square S. S. W. of el-Meshhed. We find few inscriptions here. The hills are separated from each other, and have on their tops the foundations of solid walls forming a thirty feet square enclosure. The stones are not very large and are well and smoothly hewn. The ruins here are generally covered with piles of loam, very possibly the remains of the mud upper parts of the buildings. Many red-brown fragments of pottery lie among the stones.

172 The assumption made by the Bents [1], that the ground has
114 been raised more than thirty feet by drifting sand and that thus the old buildings are to a great extent buried, seems to be incorrect. The opposite supposition is more likely, namely, that the *sēl*-bed became more deeply washed away when the barrages and irrigation canals were no longer kept in repair. The ruins now all lie upon the hill-tops, the loess around them having been all washed away.

609 Sayyid Ḥasan el-ᶜAṭṭās, the eldest brother now in Ḥaḍramaut of our companion Sayyid ᶜAluwī and the energetic head of the family in Ḥurēḍa, came from el-Meshhed to meet us. The father in Batavia had sent telegraphic instructions to give a good reception to the first envoy of the Netherlands to Ḥaḍramaut. Directly he received news of our approach, Sayyid Ḥasan mounted a *ḥadjīn* (riding camel) and set out to meet us. Being in his own country he dared to wear the khaki sun-
000 helmet of the *Efrendjīs*, when riding. Everything, later on, showed his progressiveness, his energy and daring. Sayyid Ḥasan acted henceforth as our host, and we had a good time under his guidance. Had he had enough time to accompany

[1] Bent, *op. cit.*, p. 104 *sq.*

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

Ḥaḍramaut were famed for their warlike qualities at a quite early period. According to him, mention is made of the country and its kings in the most ancient Sabaean inscriptions, and again in the later texts. A great deal is told about wars with Ḥaḍramaut. There are no data which suggest that the Ḥaḍramis were ever subdued by their neighbours, the Sabaeans and Minaeans. In the time of the Alexandrian scholars

RUINS OF THE ANCIENT ḤUṢN THŌBE.

they had a separate kingdom; this is unanimously and credibly reported. They had their national God, Sīn, just as the Minaeans had ʿAthtar, the Sabaeans Ilmaqah, and the people of Qatabān, ʿAmm and Anbay. So also they preserved their own dialect until as late as the sixth century of our era.

In any case, there would seem to have been many wars, and the castles of Thōbe and el-ʿUrr have, unquestionably, been military fortifications; this points to the country having

TEXT CONTINUES ON P. 179 --

●212

1, 2, 3, 4, 5, 6, 7, 8: FRAGMENTS OF INSCRIPTIONS AND CARVED STONES FROM THE COLLECTIONS OF SAYYID ABŪ BAKR EL-KĀF IN TERĪM, BROUGHT BY BEDOUINS CHIEFLY FROM THE SŪNE RUINS.

A, B, C: INSCRIPTIONS COPIED IN AND AROUND EL-MESHHED.

D: ROCK-WALL PAINTINGS IN RED, FROM DĀR ʿĀD IN WĀDĪ THIQBE.

p. 176

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

been the borderland of two kingdoms, which naturally would not be the most favourable place for setting up inscriptions. Frontier defences are never centres of culture. Furthermore the stone here is not favourable for incising: it is too brittle. All the texts deciphered for us by Mordtmann are votary inscriptions (proskynemas) to the national god, Sīn.

From Ḥuṣn Thōbe we walked back to the main wādī, in whose midst, on a great lonely rock, remains of the walls of Ḥuṣn el-ʿUrr still rise to a considerable height. We met the caravan here and, uniting our forces, tried to get at a piece of cut stone that was cemented into the upper part of the remains of the walls. After much effort we succeeded. It turned out that we had detached a capital of whitish sandstone, particularly well-hewn on its four planes. The capital was too heavy for transport on our camels, so Von Wissmann made the drawing reproduced here.[1] The skill of the artist who, in ancient times, made this head of a column is clearly shown in the undamaged portions. The sculptor seems to have depicted hunting scenes. Mounted men fighting with lions are represented on one plane; on another are very good reproductions of the ibex (*wiʿl*), an animal which plays a great part in the folklore of Ḥaḍramaut. The *wiʿl* hunt is still the favourite sport of the Ḥaḍramīs, although strongly disapproved of by their religious leaders on account of the ceremonies of evidently heathen origin accompanying it. The heavy, notched horns of the ibex, gracefully bending backwards, are, up to this day, to be found as trophies decorating the façade of many a house in Ḥaḍramaut.

The smaller hewn stone that we had found in the ruins on the outward journey was dug up again. This stone, flat and of the same white sandstone as the capital, appeared to bear on front and back an identical sculpture, representing a bunch of grapes with a few leaves, a motive that also occurs here and there on the decorated surfaces of the capital. We wished to take this stone with us to Terīm as an addition

[1] See p. 178.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

always has to be on one's guard against treachery. In answer to my question whether he likes being here, he replies that he does not. Separated as he is from wife and children in Java, he is only here to defend his family's honour and position, and as soon as he can be spared he will return to his mother-land.

The master of the house himself conducts us to a place where Ḥimyaritic characters have been scratched on a rock and where are also as many as five long, though fairly narrow, basins beside the path. They were, of course, dry for the time being, but appear to be quite serviceable, and were plastered on the inside with a kind of mortar.

4. THE TOWN OF ʿAMD, DIFFICULT DISCUSSIONS AND HARD DECEPTIONS.

The way continues for the greater part over the boulders in the *sēl*-bed, which evoke many a groan from our camels. The beasts are weary from the long march in the hot wādī, yet we are ready to stake everything on the attempt to reach ʿAmd before the day ends so that, in the evening, negotiations for our further journey may be started, and then perhaps we may have the luck to get off again after no more than a day's delay. To our pleasant surprise, the great man of Wādī ʿAmd, Shēkh ʿAwaḍ bin Saʿūd bin Shamlān el-Djaʿdī, overtakes us on our way. He is a tough greybeard, who is still lithe enough to mount onto his camel's back while it is standing. His greeting is friendly and he insists on my mounting his camel. The Shēkh's right hand, Sālim bin Sallūm el-Djaʿdī, a very loquacious man with a heart-rending voice, sits behind me. We go on at a trot. As we approach ʿAmd the date plantations grow thicker. It is already dark when we pass the big village of Ḥebeb. Our caravan has got somewhat separated through my riding-companion's insistence on keeping our racing camel perpetually at the trot. I am carried along helplessly and in the darkness it is quite an art to keep my seat

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

He cannot resist the wishes of his guests and very soon there is again a crowd of inquisitive people in the sweltering upper room, staring at us and hampering us with questions and loud conversation.

2. PROSE AND POETRY IN WĀDĪ ḤADJR.

We manage, by exercising much insistence, to get off at four o'clock that afternoon. There are two roads to Makalla: one goes direct through the mountains, the other makes a great circuit by following the main wādī as far as the sea and then going up the coast to Makalla. The mountain route is the shortest but the hardest; we are told that it is *too* hard for our camels, who are not strong. Moreover, it would be unsafe for our little company in the mountains, in the absence of an armed escort. Considering that even Little, with a big military escort, was attacked in this country — a sayyid who was acting as his guide was killed in an engagement — we accepted the assertions of the people in Ṣidāra as reasonable and therefore chose the detour by way of the wādī, which however has a bad name for malaria. Little had to contend much with this illness: his escort had to be almost entirely renewed after a short sojourn in Wādī Ḥadjr. We tried to avoid risk by sleeping away from human habitation and, as far as possible, on high-lying, dry ground.

The caravan was under the leadership of a strong, slight Arab, of the name of Dhēb. He had spent his youth as hostage in the Sultan's palace at Makalla. This shows that Ṣidāra some twenty years ago was still a part of the Qeᶜēṭī territory, but that the Sultan considered it necessary to strengthen his hold on the country by bringing up the sons of the leading families in his palace. It was to this circumstance that Dhēb owed his education — for this country a very good one — and he was much more cultivated than the other young men of Ṣidāra. In spite of his long hair, his face was handsomer and gentler in expression than is usually the case here. We also had

with us ᶜAlī, an old and rather sour man, who was proud of being able to read and who faithfully spelt out the names of the places that we passed. When we had gone a little way he asked if we would buy a pair of spectacles for him at the *sūq*, the bazaar, of the Bandar (the seaport town, *i. e.* Makalla) so that he could better read the Koran. Our third man, ᶜAbdallāh, is a very ordinary sort of Bedouin; he speaks little, but startles us time and again on the march by his monotonously ugly and melancholy Bedouin singsong: *"Yā dānā . . . ā . . . ā . . . ā!"* etc. Finally there is little Muḥammad, an indefatigable boy of twelve, who is now having his first experience of a journey of this kind and who has never yet seen either the sea or a town. Besides these, a weaver from Makalla has joined our caravan with a baggage camel and two boys. We ourselves have an enormous camel that we call the *fīl* or elephant, a female camel for the milk supply, and a young and slender animal making its first trip.

The caravan leaders here wear a strange kind of sandals. Broad strips of leather cover not only the whole upper part of the foot but extend out beyond the sole, which makes a rustling noise in walking. It is meant to keep off snakes and scorpions, especially on night journeys. Because of the richer vegetation and greater moisture, these creatures seem to be more prevalent here than in the arid interior, where sandals are chiefly worn in the afternoon to protect the feet from the heat of the ground.

Nearly all the men of the village accompany us through the palm-gardens to the river; we wade through the warm water and then come to more date-groves. After that there are *dhura* fields, which finally give place to shrubs, grasses and acacia trees. We make a short cut where the river bends; the fringe of palms continues uninterruptedly beside the water.

Dhēb declares himself ready for *takalluf*, *i. e.* for doing his utmost, so it is perhaps possible that we shall reach Makalla in six days. As soon as we enter the region mapped out by Little, Von Wissmann is able to give up his detailed survey

3:Royal Institute of International Affairs U-4 (no date)1954 M1 Middle East
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1950–1, with a quality considered equal to that of the Sudan, and a contract lasting until 1955–6 has been secured with the British Raw Cotton Commission. This irrigation has, however, created a new problem in the establishment of a semi-permanent population of desert locusts where they were formerly sparse.[1]

Education

Until the opening of the Aden Protectorate College for the Sons of Chiefs in 1935 there had been no government provision for education. In the Hadramaut, and especially in the towns of Sayun and Tarim, traditional Islamic education had reached a highly advanced stage about a century ago and produced a body of Islamic scholars; but in other parts of the Protectorate the people were mainly illiterate. Present educational policy is that, as each state becomes sufficiently advanced, it should be helped to set up a self-supporting department of education with village schools, central primary schools, and intermediary or secondary schools in the larger states. The number of pupils attending schools supervised by government or local government authorities had risen from not more than 100 in 1939 to about 6,700 by 1951. The total expenditure on education in 1949–50 was about £39,000, of which the Quaiti state contributed 54 per cent, the British Government 36 per cent, and the remaining states about 10 per cent. There were then 74 primary boys' schools, varying from the small Koran school to those of full primary status; about half received British financial help. The Aden Protectorate College for the Sons of Chiefs was being closed down as the newer primary schools reached the desired level. There were seven girls' primary schools in the Eastern Protectorate and one in the Western, with a total attendance of about 800. In each Protectorate there was one post-primary school, with Egyptian and Sudanese teachers on the staff. A junior secondary school at Ghail ba-Wazir near Mukalla was completed in 1950 to provide a two-years' course for the local administrative service, the police, and the army. Full secondary education in Aden Protectorate is unlikely for some years, but the new Aden College, a secondary school opened in 1951, receives boys from the Protectorate as well as from the Colony and will it is hoped eventually be developed to university standard. In 1950 ten Protectorate boys held scholarships in the Sudan, and some twenty from the Eastern Protectorate were studying in other Arab countries.

[1] Dr B. P. Uvarov, director of the Anti-Locust Research Centre, reported in *The Times*, 27 September 1952.

6:Gt. Brit. . Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut MM2

Literacy

873 Measures to deal with adult illiteracy are extremely meagre. In the Western Protectorate there are none; in the Eastern Protectorate 17 centres were opened in 1947, but these dwindled to eight during 1948 on account of non-attendance of pupils. They represent an average attendance of 230.

It is impossible to estimate the number of literates turned out by the small independent Quranic schools which exist throughout the Protectorates. The number of pupils attending schools supervised by Government or local government authorities was in the region of 4,300 in 1948; in 1939 it was not more than 100.

Expenditure

652 The total amount of money expended on education in the Protectorates (including scholarships abroad) was in the region of £38,110. It comprised the following approximate amounts:

	£
From His Majesty's Government funds, including £1,664 on scholarships in the Sudan	13,200
Mukalla Government (including about £760 on scholarships in the Sudan. This is 10 per cent of the total state expenditure)	18,190
Lahej State, including considerable financial assistance from Egypt	5,500
Other local governments in the Western Aden Protectorate	1,220
	£38,110

Summary

871 794 From this brief review it will be gathered that educational provision in the Protectorates is extremely meagre and development over the whole area apparently slow. It is therefore only fair to point out that until 1937, with the exception of the Aden Protectorate College for the Sons of Chiefs started in 1935, there was no Government provision or supervision of education in the Protectorates. It would not be true to say that there was no education in the Protectorates before that time. It existed rather haphazardly, maintained by private individuals, trusts and associations and by a few local chiefs; but its bias was almost always entirely religious, just as the mosque was nearly always the village school and the Imam of the mosque the village schoolmaster.

In the part of the Eastern Protectorate loosely called the Hadhramaut, and particularly in the towns of Seiyun and Tarim, this traditional religious education reached a highly advanced stage about a century ago. It produced a body of men, drawn mainly from the Seiyid class, who were well read in Quranic studies, Sharia law and in the Arabic language. These men travelled widely in surrounding countries, spreading Islamic

Culture and gaining a reputation for The Hadhramaut as a Center of religious education.

6:Gt. Brit., Colonial Office G-3 (1948) 1950 MM1 Aden
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culture and winning a reputation for the Hadhramaut as a centre of religious education.

No parallel cultural or social development occurred in the recent past in the other areas of the Eastern Protectorate or in the Western Protectorate. Any development of education initiated by Government had therefore to contend with two different problems. On the one hand, there was in the Hadhramaut an appreciable number of cultured people who might become teachers after a short time of training, but in whom this advantage was offset by a tendency towards religious fanaticism and obscurantism. On the other hand, in the rest of the Protectorate the people were mainly illiterate and there was thus no immediate supply of potential teachers. This deficiency of trained teachers remains the biggest problem in Protectorate education to-day.

HEALTH

Western Aden Protectorate

The development of the Protectorate Medical Service was rather upset in the past three years by numerous changes of senior medical staff. However, one advantage came from this, namely that in the drawing up of a plan for future development, co-operative help and advice was given by every doctor and nurse who ever worked in the Protectorate.

At the beginning of the year, a three-month course was given for new tribal dressers, who were posted to work under senior dressers in the Protectorate.

It is estimated that in the course of the year 50,000 patients were treated in the 18 dispensaries. Malaria, dysentery, schistosomiasis and tuberculosis were the four most prevalent diseases. Obstetrical problems and gynaecology offer a very large field for research. Owing to customs necessitating the seclusion of women any estimate of these problems is pure conjecture. In spite of these restrictions, the Medical Officer attended a great many during his visits, especially in Beihan at the very edge of "the empty quarter" of Arabia. A number of those who otherwise would never receive surgical treatment were flown down to the hospital at Aden. Venereal disease was unfortunately on the increase in Abyan, where crowds of people of all kinds came to find work in the agricultural project there.

Many visits including some of several days duration were paid by the Medical Officer to the various dispensaries in the Protectorate during which between 4,000 and 5,000 selected patients were treated. Besides those patients who found their own way down to hospital in Aden, 150 or more were brought down on the Protectorate Medical Officer's recommendation.

HOUSING

The settled Western Aden Protectorate population is housed for the main part in mud-brick and stone dwellings, while the nomads live under camel-hair tents, straw huts, thatched-palm huts, and even under matting placed over vegetation or trees.

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sequently return to their home settlements with their savings. Arabic is the language of the indigenous peoples, but Malay tongues are widely used in the towns of the Hadhramaut. Swahili, the *franca lingua* of East Africa, is understood throughout most of the area, while English is extensively employed in Aden proper. The majority of Arabs are Moslems, belonging to branches of the Sunni sect. Other religions are found chiefly among the different racial groups in the Colony and in the coast towns of the Protectorate.

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Education has made considerable progress in the Colony, and is gradually being introduced into the Protectorate. Primary schools for both sexes are supported by the government in the Colony, and by mission and private organizations. The Colonial authorities also operate secondary and vocational schools for boys. There are no post-secondary institutions, but government scholarships are available for the training of teachers and various professional personnel in the Anglo-Egytian Sudan or in the United Kingdom. The literacy rate among children of 6 to 12 years of age is estimated at 90 per cent, in contrast with 20 to 25 per cent in the general population. A program for the expansion of education

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in the Protectorate has recently been undertaken by the British authorities, while in some areas, particularly in the Qu'aiti Sultanate, schools are now supported by the local governments. Scattered primary and Koranic schools, and at least one postprimary school, are found in each of the protectorates. In the course of a medical survey in Western Aden Protectorate in 1939-40,[20] the degree of literacy was found to average 20 per cent among the men and practically zero among the women. The highest literacy rates were encountered among the Seiyids, a group recognized as the social and the religious leaders. A college for the sons of chiefs from Western Aden Protectorate is located at Aden.

Vital Statistics

Registration of births and deaths is compulsory in the Colony. In the 5 years 1946-50, the birth rate, calculated on the basis of the census returns for 1946, ranged from 26.6 to 31.7 per 1,000 population; the death rate, from 20.1 to 23.5 per 1,000 population. The significance of the mortality statistics is influenced adversely by the continuous movement of laborers between the Colony and their homes in Yemen and the Protectorate, and the influx of sick individuals from the interior to Aden hospitals, many of whom are in a seriously debilitated condition on arrival. In 1950, for example, the recorded deaths totaled 1,644, of which 511 were among nonresidents. The death rate, as reported, was 20.1 per 1,000 of the 1946 census population, but, eliminating the nonresident deaths, it is reduced to 14.2 per 1,000 population. Corrected to the estimated population for that year, the crude death rate figured at 16.4 per 1,000 and the resident rate at 11.3 per 1,000 population.

The infant mortality rate has declined appreciably within recent years. It had been less than 200 per 1,000 live births for several decades, but it reached a peak of 239 per 1,000 in 1943, when famine conditions prevailed throughout much of southwestern Arabia. The annual rates averaged 176 per